## THF RAPTIST RECORD

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## EDITORIAL

## NOTES AND COMMENTS

cently visited our Gulf Coast Missions with a view of enlarging the work. The greatest difficulty seems to be to get men for the work. The gressive order of the great comfield is already white to the harvest.

Then bear in mind that the aggressive order of the great commission rings out in these burning words: "Teaching them to observe" Great China wearles of being de-

feated by the little Jap nation and sues for peace. Is it for the lack of consolidation and equipment and is she only letting go is order to tighten up and after awnile take a better hold, when the little Jap Islands will feel a new sort of an earthquake? We shall see.

DEAR RECORD :- My subscrip-

and citizens also a leading and useful member of Bro. Hall's church. We could but wish for more such men and homes

to locate at Handsboro, on the Christian should be in a company these suspicious Russians you plored by some of the advanced sisters, but others of equal if not su-new acquaintances. Pastor Culcoast. They have been located and every company should co-heretofore in alabama. We, in ad-vance, bid them a happy welcome to Mississippi and hope they will strength as to make it the most find the home and work they de-available, and all of our efforts so

It is said that millions of th people of China do not know that their country is at war with Japan, so vast is that dominion and so numerous its population. But will not the present shaking up open their eyes to the necessity for improvement, and progress? And ment thus suggested, rut on her real strength then little Japan will left in this world to enjoy yourself have to stand from under if she

Coast field is men-men who will merry. No! A thousand times do hard work on little material, no! You are in the army of the

A wonderously glib writer in the Alabama Baptist, seeks to poke upon you by His word. great fun at, and witheringly to be. Now, if you would measure up little all of those thoughtful men to the standard of your duty, bewho have called in question the as- loved, if you are not already at it, sumptions of those sages of the then re-inlist in the army of will not and can not be broken won its way to the first rank, and is "idelized history" and "monism" occupation of our Lond, with full down." These strong words are being sought by clergyman of schools. He reminds us of one who purpose of heart; reed your duty might have taken Emerson's ad- in God's Word; exhort and encourvice and "hitched his wagon to a age all your fellow-soldiers in the star." It makes us feel wonder- same; get all the information acfully like saying "good by John, cessible concerning the work, and he's gone."

then lay too with you best efforts

very best we have seen, on a divine call to the ministry is Bro Sprole's letter in this RECORD to a young man who is thinking of entering the ministry. We do not know what would happen to not a few of our present day preachers if such a rule was strictly applied to them, but we fear some even in high places would have to go. We hope, how ver, that every young man mim stry, will measure and be meast missions and thus, to the best of who is contemplating entering the ured by that rule.

and desh and would laugh and fat, then don't fall to read Booth Lowry's "Humorous Letters containing a flood of fun turned se without a word of warning."

### THE OBJECTIVE POINT.

Unless we have misinterpreted the last utterances of our Lord, the stripped one." For the last utterances of our Lord, the solly law-giver for his people, found what reason, then, does he brag in what we usually denominate the "great commission," and unless we have misunderstood the whole trend and teaching of the New Intertained the strend and teaching of the Strend and the strend and teaching of the New Intertained to those who shall stand in the great day, for which all others to tell it? Are we to the great day, for which all others to tell it? Are we to the great day, for which all others to tell the great day, for which all others to tell the great day, for which all others to tell the great day, for which all others to tell the great day, for which all others to tell the great day, for which all others to tell the great day, for which all others to tell the great day, for which all others to tell t

Then think of the efforts of the for we love him too well for that. Disciples and early Christians, with Paul in the lead, who, so understanding these scriptures "went EVERYWHERE preaching the gost of the kingdom."

The think of the efforts of the for we love him too well for that time, of when we heard him rather boast ing that his people, his father and EVERYWHERE preaching the gost of the kingdom."

The think of the efforts of the for we love him too well for that time, of ought we to satisfy ourselves in this regard? Is it a matter of doctrine, or is it a matter of practice? It is a matter of practice? It is a matter of practice? It is something of the head, or is it something of the life? Is its praise for Laurel. A slight rain was in something of the life? Is its praise for Laurel. A slight rain was in something of the life? Is its praise for Laurel. A slight rain was in something that you alone trow.

all things whatsoever I have com-manded you," which come down to us to be re-enenacted and then closes with the consoling and encouraging

promise: "Lo, I am with you always, even to the end of the world."

Now brethren, in view of these unimpeachable statements, what is or should be the "objective point of our churches and general Chris-DEAR RECORD:—My subscription is behind time some. Please find same enclosed from your regular reader—J. T. LIDDLE. Such as this causes a hard-worked newspaper man's face to snime even in the midst of toil and travail of soul. O, for a thousand more like him in the next six weeks.

One of the pleasantest episodes of our Hattiesburg vitit was a declightful evening and tea with Bro. Christians, all under the command. lightful evening and tea with Bro. Christians, all under the command M. C. Connor and family; one of and direction of the Master, our Hattlesburg's foremost merchants great Captain and whose great mission is to invade the nations and take the world for Christ. It is to be Russians who are very good Savior's bosom and will fall again large attendance up in the Sunday also an indisputable fact that it is Tarters but poor Russians, and who, a benediction on thy heart.

School lecture, and marked attentions and the property of the same and the same attention of the same a We rejoice to learn that Dr. part in this matter than another,

sire with Bro. Mathis and his good as to make our work the more popeople.

It is said that millions of the said "go ye" He meant each and

everyone whom He had saved. He sayed us, beloved, to keep us out of hell, and that He might be glorified by our salvation; and He left us here in this world of sin and death that we might glorify Him by aiding in saving others.

Beloved, do not mistake your and have a good time—as the man. have to stand from under if she keeps any life in her.

In a brief note from the Gulf Coast, Bro. J. J. W. Mathis says that his work is prospering well, as participation in this great work of is also that of theother brethren, that the master, give yourself up to and that the great need on that eating and drinking and making but large spiritual pay. May the Lord and you are to count yourself I Lord speedily send those faithful workers the reinforcements they so much need to occupy that important field.

Lord and you are in the army of the Lord and you are to count yourself no more your own, but to consecrate yourself and all you have to His cause and service. Fill your place in the ranks and meet all of the requirements of duty as laid

One of the best things it not the and do your part in reaching the whole world with the gospel of salvation.

Be sure to read the Foreign Mis sion Journal and our Home Field and THE BAPTIST RECORD for information as to fields, needs and missionaries. Watch especially these columns for what our secretaries-Rowe, Willingham and Tichenor—shall say along these lines; and be sure, above all other Christ's great army to attain to Julius Thompson. If you are declining in appetite "the objective point" of its, existence—the salvation of the world for the glory of His name.

Dr. Whitsitt says, we understand, that he is not a "bumptious

intripld, and he seemed rather to "pride himself" on being in the noble succession, and somehow the paragraph just involuntarily as it were, spun itself. paragraph just involuntarily as to me? Brother, sister, will he say it were, spun itself out. We beg that of you! If so, why? If to-the dear prother's parden in adday you should stand in his presthe dear brother's parden in advance of any complaint from him, and hope he will make hase to him say, "I was sick and in prison, forget it. There is, however, a and ye came funto me?" Yes, yes, little episode, which it may not be that it is the fashion with some shrude bretnren, we do not mean Dr. W.—to somewhat atone for, or and you carried not only the sun-tendent J.D. Turner was at his cover up their weak places, doctrinally, by exagerating the professions of their stricter brethren, Master, I remember—I went there, Chronicler—not a very hard matappropriated. calling them by such names as "a but surely thy radiant face I did ter to do for such a live Sunday Baptist and a half" or "a straight laced Baptist" and such like and they themselves only "Baptists." As a general thing as far as our observation goes such Baptists have usually been the counter part of a certain well known character in great Captain and whose great mission is to invade the nations and Russia. There are many Tartars or of distress, for one day you sion is to invade the nations and also an indisputable fact that it is no more the duty of one to take to keep in with the people, lay claim to be Russians, not extra but only Russians. Now the say.

themselves to be only Baptists, you ion. will be very apt to find a liberal, if not a h-hi-hiper liberal.

And in the second place there ar neswpapers just spiteful enough to take up anybodys quarrel against those whom they dislike, and who go "nosing" through all of their omething, not to approve but to rificise. But this may be accountseeking to get even on some old and sore score. Defective manners, however, may not be a worse complaint than a disordered

Our State is credited, at the de partment of agriculture at Wash ington with having produced 46, 000,000 bushels of corn this year 10,000,000 more than last year. Then it comes from every quarter that hegs were never so abundant. Surely if these things be true there will be no lack of "hog and homi ny" among our people next year. Why should we not thank God and take courage?

of God from beginning to end, and timely articles. This magazine has said to have been used by Prof. Sampey, of our Seminary, at the close of his splendid address on the Guy Pearse, comes at a suitable inspiration of the scriptures at the time. The sermon by Rev. J. O. safe under God in the hands of such pital interests. A New Year's Day men as Sampey and the other Sem-Greeting, by Rev. James Douglas, sure about those who are in anoth-

And this is another one that has the ring of pure gold. Many thanks, dear brother: Knowing that my subscription must have expired, I enclose you Express Order for \$2 for renewal; as I don't feel that I can get along without things, to pray and work and give to THE RECORD in my family circle. With best wishes for the success of you ability and in your place, aid your paper, I am, yours truly-

> It is said that certain measure are in process of preparation which will materialize into bills in the Union, N.Y. next Congress for the suppression of anarchism in this country. It is

### "YE CAME UNTO ME."

ence, would it surprise you to hear him say, "I was sick and in prison, thought or two suggested by this it will no doubt surprise you when the Master opens the book, and beam is to note just here. The first is gins to read what may seem irrelevant-a visit to a lowly home but you relieved the suffering and and much interest manifested. A ment, dangerous in its tendency left pienty instead of want. Yes, not see. "Inasmuch as ye did it School, one considerably above the unto one of the least of these, my average. But the hour for public brethren; ye did unto me." Oh! services arrived, and a large con

A. V. ROWE.

Miss Bessie Lackey Stapleton, is opportunity. As true soldiers, every ing is that when you scratch one of the late election in Kansas is de- Bro. Pack and family, Bro. Mcand flings of superloyality claiming much inclined to the latter opin

## DON'T READ THIS

Unless you are hunting th cheapest and best school in Mississidpi. Shuqualak High School has enrolled twice as many boar man had excellent congregations paragraphs and editorials, like a ders as last wear, drawn from albuzzard seeking for carion, to find most every section of the State and house of worship now completed pastorate of a church in one of the and best work, and the people ed for on the ground that they are found it out. You want to know I: Marke, of this city," all agout it? Drop me a card, I'll tell you. If you really wish to attend school you'll write the card You wonder why I do not publish

W. T. FOSTER.

Shuvualak, Miss. "The Preacher's Magazine fo December, Wilbur E. Ketcham, D. D., Editor, is full of most inter-"I believe the Bible is the Word esting matter and sparkles with every denomination. "A Christ-mas Meditation," by Rev. Mark late Baptist Congress at Detroit, Jackson furnishes an excellent Mich. Our young preachers are contribution appropriate for hosinary professors, but we are not so is vigorous. The Homiletical Department, is unusually attractive. The Notes on Sunday School Lessons and Outline Addresses by the Editor maintain their great excellency. The

prayer meeting talks by the late Dr. Deems furnishes able material for help in the prayer-meeting. The Parker, D. D., notes and illustra- pils can enter the literary or music Sermon for Busy men," by Joseph rial make it a magazine to be desired. Liberal premiums are offered to new subscriber. ed to new subscribers. 15 cents department. The health is splen-per copy; \$1.50 per year. Wilbur did, the moral tone is truly elevat-B. Ketcham, Publisher, 2 Cooper ing. The very best advantages are

The Queen & Cre

## CHRONICLES.

Testament which contains His state as the only one wing treat he as the only one wing treat he as the only one wing the properties and must need to prove the properties and people, "then the main point to be in the view of God's people is the universal spread of the conversal spread of the world to and the conversal of the world to any shallest that time of the proportion that time will and pread to the world to world to any shallest the time. We are the world to any shall the world to any sha

venient, of good size and an ornament to the town. The brethren deliver the sermon.

short talk was drawn from the and the time might be much better brother, sister, let your life bear gregation assembled to hear Pastor est, practical sermon, though not feel ng well.

At 3 p. m., notwithstanding tion was giver for nearly an hour-

many came forward for prayer. There was no unusual excitement. but clearly a deep work of the Holy Spirit.

Returning home Monday, we hear nothing new, except that Immanuel worshipped in their new house Sunday; and that Dr. Boze at the First church. The new

## NOT DISCOURAGED.

While I have had but one my rates? That's easy. I get all response, to date, from the circular without that, I can accommodate through their pastors, in behalf of your card must come to me. Pack CORD—yet I'm not discouraged. your trank while my answer is Of course, the pastors will present coming. Yours for solid instruc- them as soon as practicable, then, I amount asked for one dollar.

This enterprise is to the interest of every Baptist of the State ing to the offer of much more helped by it. Who next?

J. F. BYNUM. ich Christians knew, just ves, to meet their religious tions and thus serve God, would probably be more gentoward them and liberal tothe cause. O, if every one would give in proportion as God propers him, what an bundance there would be to support 'he gospel at home and send it to the

## STONE COLLEGE

months after Christmas. New pu- condition of mind, and to his famieven for the times. Write at once for what information you need.

you don't feel and show indications into ridicule. Jesus Christ nor his of improvement in 24 hours, we apostles all of whom were model will—well, we will think you have will—well, we will think you have a bad case of the real slows. Send to tremble and to cry out.

Ways meets the public require—Reveral new students already ended to reduce my stock of holidays this year gaged. Note the great outside of the most dangerous they are the first to announce low benefits students derive from being Clothing and all Woolen goods beautiful, will be deported and then rates to all Q. & C. points, and to near the largest and best city in fore the tariff goes into effect, we fine Clothing at the very lowest rates to all Q. & C. points, and to near the largest and best city in fore the tariff goes into effect, we fine Clothing at the very lowest rates to all Q. & C. points, and to near the largest and best city in fore the tariff goes into effect, we fine Clothing at the very lowest that their lowes, but often to weep, to tremble and to cry out.

Blue Mountain for it.

Description:

### QUERIES.

stretch of the conscience, on the part of some, to be made to believe the new church building in course them. When a boy is taught cards he is being taught to take his first of construction. It will be construction. step towards crime. The Apostle Paul said, you know, that if eating deserve a great deal of credit. If meat causeth my brother to stumble I will eat no more meat. Yes, I see it dedicated - Dr. Hackett is to think it wrong to play cards, because it is liable to direct the mind of some innocent boy into The Sunday School bell called us a bad channel of thought that may where suffering and want had been to the place of meeting. Superin- develop into a bad life. Don't do it brethren, you are setting a bad shine of a bright and cheery heart, post. There was a fair attendance, example besides it is a vain amuse-

### J. R. SAMPLE. MARRIAGE BELLS.

We gratefully note a kind invitation from our friends, Mr. and Mrs. W. C. Brookshire, of this city, would become much more interto attend the marriage of their ested in foreign missions and would daughter, Miss Annie Lee to Mr. W. J. Price, on Dec. 20, 1894, at the helpers. Fifteenth Avenue Baptist church. The young people have our best After discussion we were greeted by happiness in their new relations.

> P. Walker, of this city, have our ary 3, for return. thanks for an invitation to attend A. J. Lytle, D. P. A., Chattanooga, the Church of the Mediator. In advance, we assure the young people of our best wishes for a long and happy life.

## A POSITIVE PROTEST.

Whereas, information has reach d us that our pastor, Rev. J. S. Hutchinson has been called to the Alabama. Come! Lowest rates and finished with pews, etc., and an largest cities of the South, and that elegant chanceller, the gift of Mr. strong pressure is being brought to bear upon him, and that he now has the same under consideration, therefore be it Resolved, That we, the Sardis

Miss., Baptist church, in conference assembled, do most earnestly the pupils I can accommodate letters sent to the churches, and solemnly protest against the removal of our beloved pastor, knew the inconvenience and susfew mere after Christmas. Re- the Escatawpa church building sincerely believing that the cause member if you secure my rates -also an appeal through THE RE- of the Master would thereby suffer. Resolved, That we also desire hereby to give expression to our heartfealt appreciation of the faithdoubt not that well nigh every ful and efficient services tendered, church will help, at least to the and the Christlike disposition our brother has shown "to preach the gospel to the poor" and not yield-Christ's cause will be greatly prominent and lucrative field and in token of our gratitude, we pledge to him our renewed, most parnest, faithful and loving sym-pathy and support in all that tends to the glory of God and of urholding sound Baptist principles which he so ably and faithfully defends. Unanimously adopted in conference, Dec. 2, 1894.

#### L. F. HAINWATER, W. H. BRIDGES, AND THE DEACONS

riends will grieve with us, that it has again become necessary to send Bro. H. M. Long to the Insane Suspends exercises from the 21st however, that it will not be long to the 31st for the Christmas holibefore quiet and suitable remedies. days. There are five and a half will restore him to his abnormal

Brazil seems to have grown tired of war, since a civilian has been elected Chief Magistrate and will now consider the things that make with him for it, he returned and for peace. No doubt this will open more and wider and more effectual offered and on reasonable terms, doors of entrance for God's messengers to the people. May his hand guide them and bless them.

## HOW MISSISSIPPI STANDS.

## Corresponding Secretary.

"Something concerning some choice books that should be read in every home," which is at once a picture-album, a biography and a catalogue by the A. B. P. S. is among our latest receipts from that great and good society. It has splendid pictures of such men as Henry Vedder, Dr. G. C. Lorimier, Dr. A. J. Gordan, Dr. Honey, Dr. gether with those of some other oted objects, such as the Judson Memoriai Church and the residence of the late Mr. C. H. Spurgeon, known as Westwood, near London. The catalogue contains some of the best books. Write for ft to Col., C H. Banes, 1420 Chestnut street, Philadelphia, Pa., and get some of them for your winter reading.

The Foreign Mission Journal, for December, comes to us unusually well freighted with interesting and profitable matter. If all of our people would take and read this excellent monthly, we doubt not they become more ready and efficient

Holiday rates on the Q. & C. this wishes in advance for a world of year are made at a fare and a third the round trip. Tickets on sale

Our friends, Capt, and Mrs. Joel ary 1, inclusive. Good until Janu-

It is said the new German Chancellor, Prince Von Hohenlohe, is a Roman Catholic and some people are predicting great things for that church in Germany and Europe. But reforms do not usually go backward. We have an idea that "the Lord God omnipotent" is reigning still in Europe and the world and will continue to reign.

## ONCE MORE

DEAR BRO. HACKETT:-Kindly allow me to say through THE REcorp to the churches, societies and friends that promised certain amounts to the Bay St. Louis church to be remitted by October to November 1st, that if they pense their delay is causing by compelling the postponement of the work, I am sure they would not delay longer. Dear brethren, may I not ask you to do by me as you would I should do by you. were you in my place and I in vours?

### Fraterially, J. J. W. MATHIS. Handsboro, Miss., Dec. 4, '94. OXFORD ASSOCIATION.

ord Association will be held with the church at Taylor, beginning Friday before fifth Sunday in this month. An excellent program has been provided. See minutes of last association. Brethren who are on the program will please prepare paper or address before going to the meeting. Let us close the year with a great meeting. Brethren from abroad cordially invited. W. I. HARGIS.

### Ch.'mn Ex. Board. Dec. 10, '94.

A Methodist preacher not fa

rom some place near by, under ook to set the people right on baptism. Among other foolish things, he said immersion was indecent But when he found that some of his own people were disguster said, "Well, if I did say so, that does not make it so." But despite all of his transparent folly seven of his members saw the weakness of his position and left him and "join-

GOOD WORDS FROM WESSON

seventeen years, has not made all the desired progress. The pastor was impressed that possibly a change should be made, hence, tendered his resignation. The result is a vigorous revival of interest, general inquiry and gathering of the Christian hosts around the pastor. The first opportunity was seized and by ballot, one not know-Dr. B. Griffith, Col. C. H. Banes, ing the will of another, a unanimous vote was cast, each voter stating on ballot the amount he or Hoyt, and a number of others to- she would pay which aggregates twelve hundred dollars to be deposited in bank on the first day of January next as salary for our beloved pastor for 1895. The shrouds of imaginary poverty are laid aside, faith and love for truth asserted, a happy, united church gladly receive the Word, saying, our pastor preaches better than ever," which, however, may be accounted for by the fact that all now are "doers of the work and not hearers only."

#### Fraternally, R. W. HALL.

Mr. Faunce, who went out from the Baptists a yearsor two ago and experienced no lack of courtesy in the going, is somewhat given to throwing a little dirt back at them. He said recently that it is common for Baptist churches "to give letters of fellowship to their members to join pedo-Baptist churches."

stultifies itself if indeed it does not destroy its claim to be called a

Brethren, in our opinion, you push on a good cause or help a hard working and self-denying brother than that of sending a contribution at once to Bro. J. F. Bynum, at Escatawpa, to aid in building their house of worship. Recall the appeals he has sent you and honor them in a liberal fashion and God

will bless you. DEAR RECORD :- I line a line to line that "line" was not the line that I would have lined for LIEU, that is to say you made me say "in line" instead of in LIEU of cir-

comcision. Tell Bro. Hailey to hold Rev. Carley strictly to the text and make him NAME IT when a man says one thing and does another. God bless THE RECORD and its

editors. I have recently held a good meeting at New Albany, Ind.

Louisville, Ky. G. W. RILEY.

SOME MATTERS OF INTEREST.

BROTHER HACKETT:-I find one or two strongly pleasant thoughts in an old "Bible Channel," by T. Whittaker, 2 and 3 Bible House New York. While the symbol of St. Matthew

is a Purse, St. Paul the sword by which he died, St. Barnabas the pilgrim staff and St. Peter the Keys, the symbol of baptism is three fish in a triangle. You know that the Catholics divide their creed into three distinct parts. One refering to 1, God the Father and maker of all things. 2. God the Son, the Redeemer, and 3. The Third Person in the Trinity-Holy Spirit. Are these three not noticed in the symbol of baptism in the three fish in the triangle? God spoke, God the Son was baptized, and

God, Holy Spirit, approved and deended upon the head of the Son. The truth is coming out. Oh,for he light! Give it to the world! Yours for the truth,

W. H. ROBERT. Centreville, Miss., Nev. 28, 1894.

THE ALLIANCE CARRIAGE COMPANY.

The World's Fair awarded two Medals and one Diploma to the Alliance Carriage Company for Strength of Work, Beauty of Finish and Cheapness of Price. No other Carriage or Vehicle Company of any other kind was shown this high honor and distinction. You can have their latest catalogue for the asking. Send to the Alliance Carriage Co., Cincinnati, O.

had to deal with one of these long says to the woman, "You shalt not tongues. There was a sister in his die. You shall become as God. church, who though she may not You shall have knowledge !" God represent the worst of her class, has said, "The day thou eateth yet gave the Doctor much trouble, thereof thou shalt surely die." It was said that this guarrulous Now, says Satan, this is a mistake. dame once called on him to find You shall not die. You shall befault with the excessive length of

Well," said the good man, "what become as wise as be. So to-day the man who sets in motion and do you consider the right length? Take them and make them as long or as short as you like."

The dame was delighted. She was so sure that her dear pastor his good name, which throws the would grant her request that she had brought her scissors with her. Accordingly, snip, snip, and the thing was done and the bibs returned.

"Now," said the Doctor, "My good sister, you must do me a good the fair name and reputation of turn." "Yes, I will, Doctor, what can it

You have something about you which is a deal too long and causes no end of trouble and I should like

to see it shorter." "Indeed sir, I will not hesitate," said the dame.

"Come, then," said the pastor "Good sister, put out your tongue."
History does not record the exence, nor state whether the Doctor succeeded in the attempted reformation. I rather think that when we are addicted to the habit any attempt to reform would be like he story of the woman and the scissors, which I need not repeat. As our temperance workers aim less to reform drunkards than to keep men from becoming drunkards, so possibly the same policy. would be best in dealing with gos-

ipping> In leaving this part of my subject sipping. et me say, let us all be careful, or though not a professional, nor training for one, it is so easy to keep a bit of evil news flying, so easy to forget, how much harm a little neighborly gossip may do. So easy for even good people to let a habit grow upon them of gathering and scattering falle news and. tales that are affoat, that it becomes all of us to be guarded with our tongues. If we love to talk and visit, neither of them are wrong in handed the shoes over a tall fence ministry Christ has called him to lak, over which the present presithemselves, turn to the verse that follows the text and you will find ample scope for this kind of work. "Pure religion and undefiled before God and the Father is this. To

their affliction and to keep himself unspotted from the world " Here. pure religion is to visit and to comfort the fatherless and the widows. meet the gossip: Jerome says, "If there were no receivers of a tale there would be no tale bearers." So when the gossips begin to tell you harm of any one, do not give them a chance to finish, but set in and say all the good things you ever heard or dreamed of the party The gossip will grow lean and starve on Such pabulum as this and you will not have a second visit from the same one. Or take Hannah, the woman's rule, when one began to tell her evil of anoth er she would interrupt them by saying, "Come, we will go at once to the party of whom you speak and ask them if this is true." You can well imagine that she never had to go, but, the gossip would soon go-in some other direction "Be swift to hear and slow to

speak." THE SLANDEROUS TONGUE.

This is a more advanced growth than the gossiping tongue. The latter frequently develops into the former. It is not only a retailer of small news but a manufacturer of the same. They make goods ready to order, and hence, are the best friends of the gossip as they furnish the gossip- with goods to sell. They are sometimes manufacturers and wholesale and retail dealers at once. Here is the style of the firm: Slander & Co., manu-

dealers in misropresentations, false-hoods and calumnies. Proverbs says, "Death and life are in the power of the tongue." James 3:8. "But the tongue can no man tame It is full of deadly poison," The most deadly poisons known are those for which no test is known. A single drop put into the yeins produces death in three seconds, and yet the poison is so subtle that you can not separate it from the blood. So slander is as deadly and hard to trace up. The slanderous tongue does harm to three at once; to the party of whom it speaks, to the party who listens and to itself. Shakespeare makes Othello say,

"Good name in man or woman, dear my Is the immediate jewel of their souls.

Who steals my purse steals trash. 'Tis 'Twas mine, 'tishis and has been slav to thousands.

But he that filches me of my good nam Robs me of that which not enriches

And makes me poor indeed. Again James says: "And the tongue is a fire, a world of iniquity. So is the tongue among our members; that it defileth the whole and women who, like angels of mer-body and setteth on fire the course course course to alread on their mission or

of nature and is set on fire of hell." love and whose tongues, steeped in unless I preach." Some Revised version reads: "Set on fire loving kindness and tipped with not have this feeling of neces by hell;" and this is the meaning, the grace of God, are bringing joy and only an earnest longing, The first picture we have of Satan and comfort and, salvation to tense desire, a consuming anglety, is in the shape of a reptile, creep weary, burdened souls. May this for the work. I shall say that a ing into the fair and happy Eden be our prayer, "Let the words of man should accept this as nd despoiling the scene. He my mouth and the meditation of will that he should preach The celebrated Dr. Gill, Mr. Spur-geon's predecessor in London, au-thor of Gill's great commentary, against Almighty God. "Eat," he Redeemer." THE END.

> LETTER TO A YOUNG MAN WHO WAS THINKING OF ENTERING THE MIN-ISTRY.

come as God's. Your God is pur-posely keeping this knowledge from you. He does not want you to helps knowingly to keep in motion that which filches from a man breath of suspicion upon a pure

character, who by whispered word or knowing look, or shrug of the shoulder, or motion of the body, gives birth, or credence, or colorito falsehood with intent to injure himself. It will deserve all the power of body and brain and heart another, is a child of the devil and which you can bring into it. A the hottest fires of hell will be his portion. In some parts of the east the people believe in what they call "Na-voara," or curse of the tongue. The tongues of certain people, they say, has the power of inflicting a curse on one who incurs their displeasure. In Scottish romance you read of Meg Meriles, the Gipsey, who was believed to possess this power. Certain it is that the slanderer makes it his work to the hottest fires of hell will be his nan who is first in office should ot be last in life; he who is high character. As you think about entering upon the ministry, let me eseech you to magnify it .in your heart above all other callings. I do not believe a man should enter this highcalling if he can remain out of it. He should be separated ATTENTION! PARENTS AND GIAR from all other things, and be wholly devoted to this one thing.

quarrel between them. At length, First of all, one should be called vantage to you and to the intelli-discouraged, he was about to give of God into this work. What Paul gent and bright daughters, and up, when a heighbor volunteered said of Christ is true of the wards to whom you are thinking been, or is." Some discretion is not to do what he could not, for which preacher also, "And no man taketh of affording fine collegiate education only allowed the pastor, but it is she was to receive a pair of shoes.
The old woman, went to work at once. She told the good wife that daron." Heb. 5:4. Let the apos- often visited this institution of experience who has not had occaa change was coming over her hustle himself tell how he got into learning since its location here, sion to delay the reception of apions whatever. Let them hold parband, but to care him she must this office. "And I thank Christ and think that I am prepared to plicants for membership, and some ticular or general redemption, abshave off the lock growing, under Jesus our Lord, who hath enabled say some few true things as re- have been refused altogether withthis chin. She stalked to the old me, for that he counted me faith-gards 4ts personal management, out the preacher finding it more man much in the same way. So ful, putting me into the ministry." surroundings, etc. This college is than his place was worth. "If the when her husband was asleep the 1 Tim. 1:12. He does not mean young in years so far as its location that he was forced into the minimum here is concerned, the present being fall into the ditch."

L. CARLEY. the razor in her hand, her husband his will towards him, and then matured in its organization, sysawoke. From that day there was inclined him by his grace to do it. tem, methods, work, management, constant wrangling. The devil Be assured of this thing, that if a etc., being a continuation of the thuhastened to bring the reward. He man has any business at all in the qualak Female College at Shuqua-

py homes and neighborhoods. Her he desireth a good work. 1 Tim. name is Madame Scandal. When 3:1. Several things ought to be she died the young scandals were. left orphans, but the devil, in consaid about this passage. (1) Bishop, Sunday School and church in the among you than the Bible. ideration of the services done by elder, overseer, pastor are different city, and on other occasions of inthe mother, adopted them; and so to-day he is father of the scandal names for the same office, and not different names for different officers. I need not, and cannot, now set down the abundent and conclusive proof of this statement. nian hom this spirit entered was undone ongue was set on tire of hell; his New Testament bishop is only a pastor, or servant of a church. (2) heart as black as death; his lips were faint with haste o propagate the lie his soul had framed The ministry is a work. He who enters it for ease, or idle pleasure or social standing, or pecuniary is pillow was the peace of famili a de-stroyed, the sigh of innocent re-proached.

roken friendships and the strife of brotherhood, et did he spare his sleep and hear the reward will be sorely disappointed, and will either leave the office, or while away a uselers and unhappy instruction is broad and full on hard and difficult. But he who can say with Christ, "My meat" 1. , my nourishment and refreshment and joy, "is to do the will of him that sent me," will find this hard work pleasant and full of fruit. Make up your mind for him speed, laced amilist a group of gaping fools whispering in their ears with foul hard work, it is before yours (3) He whom God calls desires whis office. At first, this feeling inev

lander, the fooles, whelp of sin. The

Devising mischief more; and earl

uire notice and the foul-tong

o not be in too great a hurry.

clothes. Let it dry; it will then come off easier. Mr. Beecher said, "Life would be

run down all the untruths, insin

ations and suspicions which are

that grows upon a tree.
In conclusion, let us all as

etual flea hunt if a man had

his den and dragged out ed. In nearly every case

door to door, you might have see

not be strong, only a simple wish meek inclination; but, as he meditates upon it, the wish grows dent Stone at home as its home a becomes intense, so that the man s anxious to enter the ministry his sister in the hearding is anxious to enter the ministry his sister in the bearding the work. He cannot think of any other calling in which he could be satisfied, even though he could have the highest success in that calling. He loves his call

grace of God which bringeth salva- than it enrolled all last tion." He loves Christ Jesus his and new ones are coming in

uttered against him."

The best method is to live scandal down by perseverance in welldoing and by prayer to God to God and Jesus Christ? eart which slander us. Be assurcontent of this, the birds will always and care in looking a tree cassity. Hear Paul again, "necessity. this, the birds will always no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that Fisally, brethren, I thank God it for any reason whatever. God tution, at that all over our land there is a multitude of sweet-tongued men plainly and with such power that tion. impresses the sense of duty so tion you may the man cries out, "I must preach,

I will preach. I can have no peac

unworthiness and "insuff The man called of God to can say with the apostle, " this tressure in earthen 2 Cor. 4:7, and with him ISTRY.

DEAR BROTHER:—I have heard through Brother—that you feel called of God to the ministry, and will probably be ficensed at the next regular meeting in—to preach the gospel of our adorable Redeemer, and may enter Mississippi College. I am impressed to write you a few things of his work, he can his subject.

There is no higher honor which of God could confer upon men, and no god could confer upon men, and n "And who is sufficient

> Read the Bible much, be Acts. 20:24. and trust in God.

> > STONE COLLEGE.

DIANS! ATTENTION!!

curse.

The following fable were fillustrates the subject. An old couple, itving in the west of England came to a happy old age without a jarring word. The devil had vainly iried for twenty years to create a few months devoted to the subject of the city of Meridian, form."

DEAR FRIENDS:—I feel inclined "Ans.:

DEAR FRIENDS:—I feel inclined to say a few things to you through points, le candidat to Stone College, located two and them according to the city of Meridian, form."

According to the city of Meridian, form." First of all, one should be called vantage to you and to the intelli-

ing, cooking and exercise, in a

word for all college purposes. The

family—a family household, Presi-

ing within its classic halls. In

J. R. FARIS

God and 'the Father is this. To have don't get nearer than twenty and practical questions. You ed young ladies to ships as from their overlords on sufferance.

Figure 1 of the first the may be seen to be should have a clear and satisfactive less than their country's not to the practice of some "preach-After awhile the old woman died tory answer to them. Let me help grown. It has in its location every of in charge" who is better than to wander over the world men for this work. Hear his free outdoor exercise in walking Discipline of 1894. I presume that reating quarrels and strife in hap- apostle: "This is a true saying, If running and other physical exer- will be accepted as authority, for a man desire the office as a bishop, cise, and convenient to the city by you follow that even when it goes means of dummy and telephone. contrary to the Bible, which would The faculty and students attend prove that it is of higher authority terest, such as lectures by distin-

> for study, recitation, sleeping, eat- this fact may be tested. Turn, now, to p 206, to which, suppose, Bro. Carley would refer

faculty has very fine teaching us. Here the preacher in charge is ability, and are doing their work, being told how to get a member, in and doing it well. The course of to the church.

life, The work is varied, constant, every line of female education. for church membership, let the The instructions strike deep into preacher in charge inquire into every science, so that thorough- their spiritual condition and re ness and finish are the assured re- ceive them into the church (with out even allowing the other mem sults. The management and working of the school is simply beauti-tul—such order—such harmony— less it is convenient) when they such promptness. I. have rately give satisfactory assurance (of ever witnessed in any school-and what?) of their desire to fiee from I have visited many both high and the wrath to come, and to be saved low, both male and female in this from their sins, and also of the genuineness of their faith and of Southland-it is like a large their willingness to keep the rules of the church."

There ft is. Look at it and

What is the main point A desire to flee from the wrath to come and be saved from their sins." wn This is the condition of an unre calling. He loves his fellowmen The college has now twenty per man is saved from his sins, and is 31-32. See also Prov. 20:1 and cert will be first-class in all respectively. not exposed to the wrath to come, ton, and that man has id himself the witness that he is accepted of God. Savior and Lord supremely, and day or so. Three States are repre- 1 John 5:10. If he is an unregenerwould do anything for his glory sented and a large number of ated man there is no moral change.

Read over this scripture, and let counties in Mississippi. As its That is what I said! I did faith-Read over this scripture, and let could worth as an educational insti-your heart answer the two quest ration for piris becomes raised fully represent Methodism when I tions. Is the ministry of the gos- abroad, its walls will be filled to said it. But let us go on. Bear in pel the truest and deepest desire of overflowing with bright and intellimind that a man who is under the my nature? Do I desire the office gent girls, who will be eager to condemnation of his sins, and is that I may serve men and honor drink from the fountains of learnoppressed with a fear of the wrath conclusion I would say that there to come, is not a man who has faith Third. Sometimes God urges may be as good female colleges in in God. These things would not be this call by inspiring a feeling of necessity. Hear Paul again, "ne-that there are none that take in God. So if he has a faith it must

tion of this paragraph. Does that any house in the State.

WHY THEY DID NOT JOIN THE METHODISTS

Misrepresentation No. 3: Methodist church requires refuse them when they apply.

He says: "Any man in this city, to matter what his moral charac- Discipline of the M. E.S., this book ter or conduct has been, or is, can join any Methodist church, North or South, next Sunday, if he wishes from the head source of authority, to, and he need not change a par- in which the untutored has his he to, and he need not change a partin which the untutored has included to do so, only say he wants to plain instruction laid down, even the to the very use of words, we ought to find the instruction we seek,

human being could take upon and the ministry which I have re- question, and answers. "How ceived of the lord Jesus, to tetify shall members be received into the the gospel of the grace of od." church?"

> lish of ves for church in prayer try to lead some or is ship, let the preacher in charge in-Christ now, do your whole uty quire into their spiritual condition, quire into their spiritual condition, and receive them into the church when they have given satisfactory assurance of their desire to flee from the wrath to come, and to be saved from their sins; and also of ne genuineness of the faith, and of, their willingness to keep the rules of the church!"

"Ans. 2. When satisfied on the points, let the minister bring the candidate before the congregation whenever practicable, and receive them according to the prescribed ties and you complain of me. Here

According to this it certainly does matter what an applicant's 'moral character or conduct has been, or is." Some discretion is not

about the practice of some "preachon the end of a long pole. When it, and has put him into it. How dent presided with great ability ers in charge." But that only and the latest Discipline on my asked why he acted thus he raplied, does God make known his will? and success for thirteen or fourteen proves that they do not conform to side, have I mistepresented Metho-

REMARKS,

In General Rules, page 22, p 28 There is only one condition pre guished men, and other meetings viously required of those who deof importance when the president sire admission into these societiesdeems it proper. The buildings a desire to flee the wrath to come are new, large, convenient, and in and to be saved from their sins. every particular well constructed Then follows some rules by which

"When persons offer themselve

rein I have misrepresented

his sins, and escape the wrath? I Meridian, Miss. The large submit that this is a fair construc- lowest prices and easiest

require any moral change? It certainly does not. The vilest sinner in the world can comply with every requirement in it, and Bro. Carley knows that good and well. And The that supercautious editor, who was no such an arrant coward as to eat his change in the moral character or own word" rather than let his peoconduct of these who apply for ple see such a fair interpretation of membership, and no pastor cares to, his law, knows that also, and I can find him illustrations of it too.

of fundamental and authoritative elementary instruction, emanating when we "desire to flee from the wrath to come, and to be saved from our sins." But in all this elaboration, and in the more succinct statement of the General Rule, there is no word about faith in God. No word about God at all either here or in the General Kul on the subject. There is no men tion of Heaven, nor (unless it be found in the phase, "saved from their sins") is it at all referred to in the General Rule of in the General Rule of the church member ence to repentance for sin, change of heart, not to say faith in God. And as the whole matter is about the Methodist church, i

seems fair to conclude that the faith here spoken of is faith in the Methodist church or else the man's system of belief. Moreover, the Methodist society was formed for sinners, and never was intended to be regarded as a church. You glorify Mr. Wesley for what he utterly repudiated, and did his best o prevent. P 26.
I simply appeal to your authori

s what Mr. Wesley him self says Wesley's Works, Vol. VIII, page 321-9. "One circumstance more in uite peculiar to the people called Methodists-that is, the terms on which anyone may be admitted to solute or general decrees. Let them e Churchmen, Dissenters, Presby terians or Independents, it is no obstacle. Let them choose one mode of baptism or another. It is no bar to their admission. One

condition, and only one, is required: A real desire to save their souls Where this is, it is enough. They (the Methodists) desire no more." Now tell me, with Mr. Wesley and the latest Discipline on my would move things up, if they had

Because any one who has the How does he put a man into the years, and from whose classic walls their instruction, and they go free diem? I submit that I have not am informed that such churches, cunning and meanness that you ministry.? These are important there went hundreds of well education their overlords on sufferance. One is your father, even Charles composed of some good but mis-

is your law-giver. Both of these work for the preacher to do and say what I said, and yet you, you themselves the while, do very lit-

The above is but slightly modi fied from the copy I sent the Advocate. Was it a fair answer, and vindication of myself, when I had been openly and repeatedly accused of falsehood, and malevolent misrepresentations? Would any honest editor, who has any sense of justice, have denied me the priviof vindication? But hear me fur-O. L. HAILEY. ther.

THIS IS IT.

church that does not work, pray DEAR.BRO. HACKETT :- I am sor and pay. The more they do of these ry I have failed to make my posithe greater their success; and, as it tion on the wine question underought to be, the less they do the stood by Bro. Hailey. Let me less prosperity. A good preacher and a good church, working togethmake one more effort and leave the matter till Bro. Hailey has settled er, have never failed; and never that Methodist belligerent, which I think he will soon do in truth and all-THE ITCHING EARS INCLUDED richteousness.

MY POSITION IS

scriptures speak of and cognize, two kinds of wine. The HUBERT MALE QUARTETTE. one old, or ferment d (intoxicating) wine, the other new, or unfermented (unintoxicating) wine. Meridian Baptist church have se-

2. I decline to accept Bro. Haicured this great musical treat for ley's interpretation of John 2:1-10, . e., that our Savior converted water into intexteating wine, be- 19, instead of Dec. 18, as announced cause that interpretation puts God last week. Fix that date for your the Son in conflict with God the visit to Meridian. A hundred Father who says, "woe unto him miles trip is cheen to hear such that giveth his neighbor drink,"etc. singing The Christian character Hab. 2:15. "Look not upon the of the quartette and their national wine when it is red," etc. Rev. 23: fame is a guarantee that the conother passages. 75 cents. City Hall.

3. The use of termented (intoxicating) wine, the scriptures warn us against in unmistakable terms. because it injures both body and soul. The use of unfermented (unintoxicating) wine is permitted because it injures neither body no soul, but contains nourishing, supporting properties. I hope this makes my position clear.

Fraternally. J. H. GAMBRELL, Greensboro, Ga.

therefore, willing to keep its rules; send your orders to the Gressett that he may thereby be saved from Music House, 2223 Front Street, terms of ed much by death and removal, 11 28 tf has been true and faithful, some of

WHAT OF THEOX?

Well, when he is fat and strong

he can pull a fine load. He was

them going beyond their ability

Though small and weak, they lare

a noble little band. I have been

Mayhew is the fourth of my

Should any brethren wish

correspond, it would be well to

If anyone wishes to ask any

\$100 REWARD \$100.

The readers of this paper will b

A. P. COPELAND.

used in old times for treading out the others. They are worthy, though they may not be able to His great weight and broad feet call a pastor. rendered him a fit animal for such work. Paul spoke of the ox, saycharge for '93 and '94. This church ing, "Thou shalt not muzzle the ox is among a very clever people. It that treadeth out the corn." The has some noble spirits in its mempoor fellow could not work long without eating. But if left free as united, better consecrated and would be sure to secure enough While they have paid a small salfood to sustain and preserve ary, they have treated their postor with due courtesy. I could say God took care of oxen, Paul more about the excellence of the thought the scripture written about the ox was doubtless for our sakes. gled, while laboring in their midst Simple as it may be to illustrate but I am much concerned to have the case, Paul applies it as an ar- the remainder of my time occugument for the support of the min- pied. Any church or churches not istry. Though there is very little yet supplied, in 100 miles accessional arity between the preacher ble by railroad, or near railroad and the ox, neither can work with- can secure the remainder of my out food. And may it not be con-ceded that, as a rule, the better time on reasonable terms. If one church could take third and fourth either is fed the better he can work. Sundays, then I could remain the But if you turn either upon a poor intervening days for rastora work. If two churches and labor to gather a scant living. other could occupy third fourth Sabbatha consecuti I have seen the ox so poor that he could hardly walk and the preach

descent-that he could scarcely preach. Have you ever seen the like? Have you ever seen a poor state deflinitely, at once what preacher? I have seen more than would be wished, etc. one this year. Have you peeped into the wardrobe and larder of a questions, he is referred to the half dozen preachers? Have you churches where I am now and seen how hard it is for some have been preaching, and Dr. J. A. preachers to feed and clothe their Hackett. I cannot spare time of families and educate their chilmoney to prospect by traveling. dren?. Have you observed how few ministers own houses or lands? Have you ever known them to fall into debt till they could not pay out? And then people would say they would not pay their debts. What bearing had such cases on pleased to learn there is at least their influence? You say, "bad? one dreaded direase that science Certainly. Did you ever notice the has been able to cure in all its difference in a well fed, well cloth-ed and much praised preacher, and just the opposite, though of equal just the opposite, though of equal nity. Catarrh being a constitutalents, as to how they were received tional disease, requires a constitued? At a public meeting which would occupy the pulpit? Did you Gure is taken internally, acting ever know of churches that would

ever know of churches that would mucous surfaces of the system, swap off their pastors for the merthereby destroying the foundation of the disease, and giving the pathe horse jockey would swap to get tient strength by building up the a new horse? It is said they some constitution and assisting nature in doing its work. The proprietors times do such tricks, seeming to have so much faith in its curative care little where or how her gets a, powers, that they offer One Hunnew field; how much time, money dred Dollars for any case that it and inconvenience it may cost him.

Their pastor may have served them

F. J. CHENEY & CO., Toledo, C. Sold by Druggists, 77c. well and faithfully. But they think some one who has held a fine and successful meeting over yonder him. They want to try him. I

church is never long without a

good pastor. And no minister liv-

ing can be a good pastor to a

will. I would admonish one and

-that man or ox needs good feed-

The Ladies' Aid Societies of the

Wednesday night, 8 o'clock, Dec.

pects. It is not surpassed. Seats

HALF RESUMED.

I have accepted the unanimou

nd earnest calls of Bethesda and

alem curches. These old, true

and tried churches, have stood

aithfully by me from the first to

the last. As I have gone in and

out among them, they have drawn

nearer to me each month of these

hard years, '93 and '94; and they

pledge themselves unitedly and

Pleasant Grove, though weaken-

he meeting to close.

td

A. P. COPELAND.

ing to do good work.

and applied for admission into hell you a little towards it.

element of adaptability, being but the devil would not let her in, before so superior might dethrone high, dry, and sandy, with picturbut the devil would not let her in, makes known his will, by inspir-way, and sandy, with picturbut the devil would not let her in, by inspir-way, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends this call, high, dry, and sandy, with picturbut the devil would not let her in, second: God extends the condition of the word of God. Bah! Go when the weather is good and they to write anything special.

I have told a falsehood. Bah! Go when the word of God. I refer to the word of God. I r feel well. I knew such a church in Arkansas that called, caressed, and Blankets that we are selling at 75 then kicked three preachers in less cents mer pair. An additional lot than four years. I have lately been of Ladies' Vest that just walks in is now dim. Preachers, though advance of anything ever offered told that the light of that church men, if true, are called and sent of in Meridian. God. At best they must endure hardness. As the servants of God and servants of the churches, they ishould be heartily sustained in

50 dozen Ladies' Hose at 1 leents per pair, that we sold at 221 cents Some big drive in Sea Island Do nestic. both temporal and moral support. The working, praying and paying

Our Kid Gloves just stand as the est and cheapest in Meridian. 1000 pairs Misses and Children's

school Shoes at much reduced 2000 pairs Ladies' Shoes of all inds at prices that will make

hem dance. Now is the time to buy the dren Shoes.

If you want Shoes come quick. Beautiful Line of Dress Goods and Trimmings, that we say must move out.

Ladies' Cashmere Goves in all izes, that can be bought almost At Your Own Price. Call and see

Some Ladies' Sailors and Trim med Hats that must be sold Regardless of Profit. Call for them

Ladies' Capes and Jackets, some new ones, and some moderately. new, but all to be Sold at Very Re-

cent Prices. \* The best 25 cent Jeans in Me ridian is now under our roof.

The Best Feather Ticking in the city. Call for it. Will name the orices when you come.

We are keeping our prices sol ecret. Now you see four competitors try to meet our prices, and we are willing they try, but it will only be to try.

We are the Leaders of Prices and we expect to lead.

leridian Mercantile Co. B. F. QUARLES, Manager.

Wanted to loan MONEY im-body; \$5 to \$100; 6 per cent inter-est; easy payments; also a death enefit for old and young not ex-ending \$1000; cost \$1. Send amp for particulars. Agents anted. Mutual Beneficial Association,

Mrs. Minnie C. Dameron, Jack-Miss.

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OBJECTS OF BENEVOLENCE. Foreign Missions, Home Mis-

## DECEMBER.

CUBA: - Listen, O isles, unto me. Missionaries, 24; churches and stations, 5; baptisms, 150;

be done. Hindrance to be overcome. Strategic points.

## INGRATITUDE.

Little we think as the years roll by, Of the gracious hand and the watchfu

That guards our life with tender care, and makes us always well to fare.

That always thirsts and always burns For the blessings to come, -yet no returns (?)

Wretched we'd be without thy hand Toguide our feet through a sinful land. And smothe the varied, changefu way That we must live in day by day.

We little dream how rich we are
We h life and health more precious far
The all the hoarded wealth and gain, Which to many a man, prove mor than vain.

Make us thankful, O God, to thee For thy great blessing so full an May we share them from thy hand

C. E. FATZGERALD.

AUNT RACHEL'S RELIGION

BY B. L. F. CHAPTER 1.

"Tis the old time religion, 'lis the old time religion, And it's good enough for me. Bears me up in all my trials,

ing her favorate melody.

She stopped suddenly from her work over the washtub and turned to see the two lads just merging from behind a thick hedge where they had been concealed for the purpose of listening to her.

"That is quite melodious Aunt Rachel," remarked Jamie, "how did you learn to sing with so much expression? Where did you take music-lessons any way, and what would you charge a fellow for teaching him to sing like you?"

"Yes, do tell us Autie" joined Robbie; "for I'm anxious to become Mrs. Sallie A. E. Baley, Jackson.

Robbie; "for I'm anxious to become a pupil; both of us are, alat "Of course" replied Jamie; "why

"Law now honeys," said the old darky, "sholy, sholy yer doan mean dat, an is come jis ter werry dis ole nigger, for yer knows I done took no music lessons an can't teach yer how ter sing nothing

grand. I wonder if Aunt Rachel tion. This influence the old wo-mother bade me tell you to prepare

it." And she began once more Jenkin's antagonism to the Chris hour of death." The boys had not expected quite her. Heavenly Father devotedly such a turn in the conversation and when she was free enough thought of what they had said of and remained quite a few seconds. Suddenly Jamie called out, "Aunt Rachel," but see the second of holy things. But these the seasily they had been led astray—and the splish-splashing of the church and paid a good amount of the church and paid a good amount of the splish-splashing of the church and paid a good amount of the splish-splashing make, he is the divisible treasure, yet did the sprishing make, he is the divisible treasure, yet did the sprishing make, he is the divisible treasure, yet did the sprishing make, he is the divisible treasure, yet did the sprishing make, he is the divisible treasure, yet did the sprishing make, he is the divisible treasure, yet did the sprishing make, he is the divisible treasure, yet did the sprish the sorrow and convictions. Louisville-Mrs. Mary Ella Wil- water and the rubbing make, he into the church treasury, yet, did more and the sorrow and convicleft his seat upon the wood-pile and not believe much in "preaching to you hear?" he asked.

you called me. What is it?"

Sally and Clem de way dev gits thing to think about—its just her der proputty. No, I ain't rich in weakness that makes her think

face with her sleve, its yer, but I'se tried dis thing. Don't yer member when my ole man died an I had nobody to stay wid me an hep me an nuthin ter lib on? De Lord sent his comfort into my

ground with them.

"Well, I must git back to my washin er I won't git done befo sundown," said Aunt Rachel and then began to sing:

Good enough for anybody, Good enough for anybody, Its good enough for anybody And its good enough for me."

CHAPTER. 2.

As intimated in the previous hapter, Mrs. Lewis, the mother of Jamie and Robbie was an invalid: and with her husband for company she had gone to spend the summer at the sea-shore, leaving the lads in care of Aunt Rachel and their school master who boarded with them. The cook took no interest in the children but to prepare their meals and act in the capacity of house-keeper. Mrs. Lewis knew the faithfulness of her old wash woman and had bidden her watch careful after the boys tall. All I larnt I did so jis at meetin an listenin at de white Aunt Rachel telt the responsibility

during her absence. Consequently webb, "Yes," said Jamie, "but that ingly Jamie and Robbie were good boys—kind heartid and jolly as Carter, you sing it so well. We do not could be—greatly attached to their hear such pretty music from any teacher who, as a tint Rachel had said, was, by his skeptical influ-"O, the words though! they're so ence leading them to their destruction." This friture to their destruction. This friture to the rest children, "he said, "Your

means them or just sings them for pass time." Rob exclaims.

"No chile, dey aint sung jls fer pass-time—no indeed dey aint, case ever word sho is de truf to dis pore ole nigger. Yer wants (er else yemakes like yer wants) ole Rachel ter teach yer how to sing it; wish in my soul I could git yer to feel in my soul I could git yer to feel it." And she began once more Jenkin's antagonism to the Chrisvigorously rubbing the clothes transfaith. Poor woman she loved O the anguish of their hearts as B., often obtained in two sessions; The boys had not expected quite her: Heavenly Father devotedly they listened to these words and often in three, including a very came up where she was, followed the children," and his influence could bear it no longer; so they by Robbie. "Aunt Rachel, can't over his sons, who were most of went to Aunt Rachel and confessed

ou hear?" he asked.
"Sho, now honey, I flidn't know worldly than religious. Well, Safurday was wash day, prayed for them, after which "I was just going to ask you," and also holiday for the school real zed such a peace and con Jamie exclaimed, "if you are not afraid the religion your song is about isn't all "bosh" any way? the approach of the youngsters on Mr. Jenkins, says that everyone their way to the base ball ground, either, for is not God's grace sufwho believes in such is just making or the lake. One week from the ficient to change any heart?) a fool of himself, and Mr. Jenkins day in which occurred the conver-Mr. Jenkins at last embraced knows, for he is a small man." restion recorded above, she was faith which he once derided A look of horror crossed the old again busy at the washtub when did it through the influence of the wrinkled face as Aunt Rachel drop- her two favorites came along, old colored woman and her two ped the garment into the tub and There were many things, said re- happy converts. faced the boys, saying with much garding their play, their school Jamie is now a great busi

he's tellin ye sieh things as dat, school teacher been tellin you all to doubt the reality of Aunt Faci Smart he may be, but a leetle too any more wicked things bout re-el's religion.

yer listen to him yer bofe'll be lost "O'yes," was the reply: "we told when yer come ter die. Don't I him about your song and asked knowdat dis religion 11 do? It'll him what he th'ot of it. He told do ter lib by an die by too; and it us a great deal more and said he sho do bear me up in all my trials, hoped no public of his would ever an I has lots uv um in dis world." be so wear minded as to believe "O," said Robbie, "we don't doubt any such thing. He says when about your having the trials; but people come to a proper under-I can't see what your religion has standing of the sciences they'll

done for you."

"Neither can L," spoke Jamie; "eligion."

"why you talk about it bearing you "O Lord," cried Aunt Rachel; up; it seems to me it must be bear"what will become of these chilluning you down, for you have to work once so sweet an innercent—now sions, State Missions, Ministerial harder and live poorer than any. dev is ruined by dis awful man Education, Mississippi College, body. Why, there's Aant Sally dat pertends ter be teachin dem Sustentation of Aged Miristers and Uncle Clem—they don't pre-tend to have any religion, and they honeys, what will yer pore ma say have plenty and live like white when she comes and finds yer gone off from de true doctrine to dis

"O me!" exclaimed Aunt Rachel, awful thing?"
"What wicked things is ben put "O" said Robbie, "don't worry so interyore pore little heads! Yer about mamma; she will acknowl-compares me wid Sally and Clem; edge her fault. She has often said and stations, 5; baptisms, 150; compares me wid Sally and Clem; edge ner fault. She has often said short at and best equipped lin membership, 2,582, Sunday Schools, and yer thinks dev gits along so that Mr Jenkins was the most information all points in the Southwest.

7; scholars, 1,000.

Study Topics:—Cuba's need of cle Rachel ruther live in her little of science we've ever had. She admits that her education has tickets call on or address, the Gospel. Providential begin cabin wid some bread an milk to nings. Providential guidance. eat, an a cotion dress to wear an have de Lord wid me, dan be like always sick and has to have some thing to think about its just her ham. A

der proputty. No, I sin't rich in weakness that makes her think vittles an close, but I'se rich in havin de Lord to hep me."

"O, well," said the boys, "that's what we can't see. If we could see anything religion has done for you grand time rowing this whole even-we'd believe it was all like you asy. Pray tell us something it has done and how you know it will do to die by when you've never died yet."

"Well," said the old woman, turble gaine ter happen to dem chillun. I feels is like it: an O rubbing the perspiration off her chillun. I feels jis like it; an C Lord I prays dat somepin MA me to feel it than to splain it to happen to keep 'em from blevin dem stories." And something did

happen 6 00.

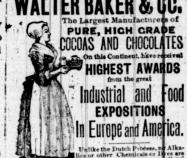
De Lord sent his comfort into my ole heart and made me feel like he'd take kere of me, an like, when I wus in de little house and no human wus roun' I was int by myself an need'nt be skeered. An he sent your sweet ma to give me her washin an ironin so I could git vittles an close. An den when thought so too, I jis prayed dat in the lower of the night in their dwelling so that she might be near them. As she neared the house she turned and looked down the broad white road and saw a dark, strange looking carriage followed by a buggy within which sat Mr. Lewis, Jamie and It lacked but an hour till sun-

eber body thought I would die an I thought so too, I jis prayed idat if it war his will let me stay here a while more, an here I is workin yit, an tellin yer chillun sumpin ter do yer good I hope. Don't yer listen to dat high-fer lutin school teacher of yourn who is tryin ter ruin yer while yer pore sick ma is off at de sea-shore."

carriage followed by a buggy within which sat Mr. Lewis, Jamie and Robbie. Not long was it before she understood that the invalid mother was dead and in the hearse which preceeded Mr. Lewis was all that remained of her. A few minutes previous the two boys had viewed the moving vehicles and their father riding alone and had Bears me up in all my trials,
Bears me up in all my trials,
And it's good enough for me."

"Ha! ha! ha!" laughed Jamie interrupted by the appearance of a and Robbie Lewis in the same breath, very near Aunt Rachel who, in a loud voice, was joyfully sing-

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day, the darkest Sabbath the

tion of sin was so great that the time with him, was more their wickedness and begged her prayers. You may be sure

arnestness:

work and their mother's lengthenman and Robbie an earnest in nisBless your sweet souls boys, out ed stay and silence. At last Aunt ter of the gospel; and they would as
Rachel ventured to also, Has had soon hours their out.

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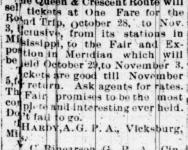
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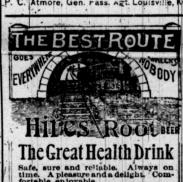
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If the outer or carnal man had n sin, then would the holiness people be on solid ground, and .no rection would be needed to parify the body. I think John m precisely what he says, without any modification, referring to the spiritual man in one case, and to neshry in the other. Let us see it Paul's teaching and experience do not so agree.

Let us turn to Rom. 7:14 and carefully read to the close. Here is a battle between the inner and outer man; a war between the flesh and spirit. Verses from 21 to last "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the nward man. But I see another lav in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin! Is not the case nade cut? Paul and John agree. The inner man, as Paul says, is not the sinner, it is the outer man. This mortal flesh will never be holy. Never redeemed till the resurrection. The inher man, been of God will ever be pure anothely. That, that is born of flesh is flesh, and must so remain, and that, that is born of spirit will ever continue such; From the moment of spiritual birth even forever, will his seed remain, because born of God.

A. P. COPELAND. DEAR RECORD :- I am Just home after an extended trip in the Mis- alone sissippi Association in the interest of Sunday Schools. I am giving my entire time now in traveling in the God.

Schools in our churches that are without them. This is strictly speaking mission work, for in helt. many places the older church members need to be aroused to new interest in this allimportant work i find that in most places the young are axlous to attend Sunday School, but the indifference is alarming among old Christian parents. Some of our older and largest churches, have never had a Chris Sunday School, and that frequently in strong Baptist neighborhoods, and in some instances I find our young people attending pede-Baptist Sunday Schools and studying their literature

Brethren, God will hold us responsible for the young, He has committed to our care, and by His help I shall do what I can to remedy this eyil by having a wide awake Baptist Sunday School in each church and neighborhood. 60 That lies don't live long. Will you not help us to carry on this work? Will not every church raise and send to Bro. A. V. Rowe, our secretary, by 1st of January an offering to carry on this work?

This year I visited many churches truth on our lines of railroads, and they helped us. I do not expect brethren, to visit many of you again soon, as I shall give my whole time to destitute country. places, hence the greater need of your help. I know if our pastors and superinpopularity can not muzzle.

68. For every (iod-gioritying-soul elevating invention of genus. tendents of our churches having Sunday Schools will bring this matter before their schools they will help us. God is helping me in

Jackson, Miss., addressed "Mis

I will write again and give particulars of this work. Fraternally,

B. N. HATCH. P. S .- In sending money to Bro. Rowe for our State Sunday School work be sure and state that it is for this object. B. N. H.

LITERARY NOTES.

"The Progress of the World," the editorial department of the Review of Reviews for December, sums up the significant results of the l vember election, discusses probable action of Congress on sues, comments on the progress of the civil service reform movement, and again emphasizes the extent of England's encroachments in Wene zuela; the department also cles important movements in Euro pean politics, and the history of the war in China is brought down to date. A splendid number

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2. For a bountiful harvest.

8. For crosses and trials.
9. For religious liberty.

19. For a religion which to our consciousness.

have obeyed God.

ver some new lad.

in the world.
21. For the church of Jesus Christ

Christian parents.
25. For an educated ministry.

28. For Providence who directs yents for our good.

29. For growth in grace and the

30. That we have not gone crazy

For permitting the Bible to

hat it wants to say. For following Jesus and not

For not doing evil that good

for a faith that takes God at

For every victory gained over

For the soul peace of faith.

For backbone enough to stand

for shunning bad company

For staying out of the dens of

47. For honesty in business. 48. For sincerity in religion.

For telling the truth.

profane language.

That "cussing" has been

ed over to a lower class of negroes.

That God still hears prayer

For the visits of religious pa

for the services of the Lord'

For purity of mouth, hear

For the simplicity of the plan

For every one that teache

children to respect the pastor

For preachers who love the

better than the praise of men

For all that has driven Bap-

64. That some women have sense enough to stay out of the ministry.
65. For bold, brave Baptist ed-

tists to the Bible.

67. For every preacher

72. That there is a seat in

given to the cause of Christ.

for every child of God.

69. That "higher critics" can not

73. For everything cheerfully

74. For the work of faith in beathen lands.

80. That some churches can exercise discipline.

"milking the goats"

82. That he that is born twice (naturally and spiritually) never

83. For every Christian who does not live in a "pickle-bottle."

84. For all that do not believe no practice "falling from grace."

85. For the resurrection of the

for every author who

For Christian songs.

that I never bragged on my

34. For a sentiment which com

37. For the divine limitation of the power of Satan.

39. For the tongue —bridled speak the truth in love."

38,

10. For every influence which

11. For every kind word we have

or national peace and pro

·DR: For home and home influ-For happy family relations.
For life and health,
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89. For every treasure laid up in

90, For an ever-living interce 91. F. r sympathy for the dest

ute and suffering. 92. For keenness of vision to de ect the falsity of words and the

evil of a lie. 93. For the purity and modesty of Southern womanhood. 94 For Christian women

stay in "their" places. 95. For the ministry of any ontrol.) 97. That Jesus Christ divorc

22. For New Testament baptism
-immersion.
23. For a consciousness that we hurch and State. 98. For daily bread (constan grace.) 24. For the prayers and plety of 99. For consecration of hand

head and heart. 100. For the promise of glorifica 26. For the lives of good men and

101, For the purity of heaven 27. For our wealth of pure litera-102. For the many-mansioned houses of the saints. G. W. KNIGHT.

Note-By a slip of the pen skipped 76, 77, and I have added 10 and 102 in the place of them.

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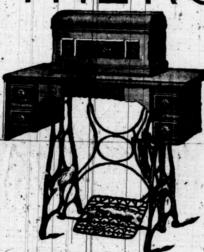
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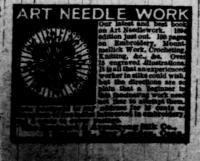
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